



THE FLAMING SWORD

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NUMBER II.



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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 672

The Great Anatomical Transformation.

The Extirpation of the Conarium in Both the Vidual Man and the Universal Man; the Mission of Elijah the Prophet, and the Great Purifying Conflagration.

KORESH.

IN PREVIOUS ISSUES we have defined the location of the conarium and its specific functions in the vidual brain. In the present article we shall attempt to elucidate the possibilities associated with its removal, in that revolution in the circulations of the brain and body upon which the state of immortality depends. The anatomical metamorphosis to be effected before the change of this corruptibility to incorruptibility, and of this mortality to immortality, is the extirpation of the conarium. It is not an ordinary surgical operation to be accomplished with the surgeon's knife; but it will be accomplished with the knife of the Prophet, for it is a part of his mission to cut out or extirpate the perpetuator of that existence which we know to be the state of mortality.

The relation which the conarium or pineal gland sustains to the pituitary gland or glandula vita, is that of the masculine function to the feminine. The perpetuation of the functions of the body is the product of the copulative procedure between the two organs mentioned. The extirpation of the conarium will not effect immortality in the body already existing, but it will begin the dematerialization of this body, preparatory to the rematerialization of the new body which, after the conflagration, will come forth in the biune state.

The burning up of the world is one of the fundamental claims of the gospel of the Lord and his Apostles. The character of that burning has never been understood by the modern church. We may judge of the character of the fire which is to consume the world,

by an analysis of the fire which consumed Elijah, and also the Lord Jesus after his resurrection. Jesus said, "I am come to send fire on the earth; and what will I if it be already kindled?" The fire which he came to send, consumed his body and converted it to the Holy Spirit which subsequently baptized the church. Such a fire as that which consumed Elijah and transposed his life by his absorption into Elisha, will extend to the thousands in this age who will accept the truth and arrange themselves in proper relationship to the culmination of events. The burning up of the world is the dissolution of tens of thousands of people, through a dematerialization which will follow the removal of the conarium from those who are to be gathered into the condition of the firstfruits of the dispensation.

The conarium of the universal man must be removed before the conarium can be extirpated from as many as will come under the power of the great High Priest who is to perform the sacrificial rite. The conarium of the universal man is that group of which the Elijah of this age constitutes the apex. The burning of this group follows immediately after the central theocrasis. When this consuming fire dissolves the central group, its reflection penetrates the brains of all who have been overwhelmed with the desire to enter the fire of dissolution, and burns out by electro-magnetic combustion the pineal gland, thus destroying the copulation which holds intact the organic structure; the body is then immediately converted to electro-magnetic spirit, which is then directed by the determination of the affections before the consumption.

We ask the student of Koreshan Universology to enter with us into an investigation of the character of the Lord's parable, which deals with the wheat and the tares. Remember that this parable must contain some deep significance, the analysis of which will open to the mind a doctrine of which the world has hitherto been ignorant. What was meant by the tares which were to grow together with the wheat until the harvest? At the harvest the tares were to be gathered into bundles to be burned. We declare that this burning signifies the fire which is to consume the world at the end of the dispensation, which has been called the end of the world. How did the tares get into the same field in which the wheat was sown? While men slept (during the dark ages, the night of the Christian age) sensualism got into the church, and the seed of sensual generation became mixed with that seed which was Christ, sown in the beginning and commingled with the good seed; thus the whole world became tares. Now the tares must be burned, in order that the wheat may appear in the harvest of the Sons of God. The tares are to grow together with the wheat until the harvest, when the tares will be gathered into bundles to be burned.

The question of great importance now, is the study of that gathering which brings the tares into the proper relation and condition to be consumed. It must not be forgotten that the wheat and tares are together; and that it was said that if the tares were pulled up the wheat also would be pulled up. The tares are the wicked, having become so through the influence of that enemy which crept into the church in its declension, and which brought the world into subjection to sensualism. There are none good; the whole world has gone to the bad. The entire mass of the human race, including the members of the church and the professors of the Christian faith, is in the state of corruption which is denominated mortality. All are corruptible and mortal, and will so remain until the consummation in which the resurrection brings forth the fruit of the Tree of Life. Who are the tares that are to be gathered into bundles? They are the wicked who *know* their wickedness and are willing to confess the same, and who, knowing the truth, are willing to sacrifice the world and its transitory pleasures, for that gathering which is preparatory to the conflagration or burning that consumes the dross and liberates the pure spirit which, through processes of rematerialization, projects the immortal humanity who comprise the new order of society called the Sons of God.

Do not forget to note that before the consummation or burning the tares are to be gathered. This gathering of societies into communistic relation will be according to definite principles. There will be seven primary groups, with many subsidiary or subordinate and correlated groups, all dependent upon and regu-

lated from the central one,—the beginning of the great conflagration. The people to be saved in this, the end of the Christian era, will be actuated by a strong desire to be under the direction of the High Priest of the dispensation, the Elijah of whom it is said: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." It is one of the functions of Elijah to direct this great assembling of the nations and to institute the conflagration which will burn up the world; that is, the tares which constitute what will be reformulated into the new world through the fire which consummates the work.

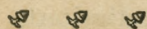
The credentials which designate and identify the genuine Messenger of the Covenant are specific in their character, and with a critical examination there can be no mistaken identity. The time of birth, name, and all particulars are sufficient to distinguish the true from the false. There will be many false claimants, and the nearer the counterfeit is to the genuine, the more deceptive and dangerous will it be. But there are distinctive marks which none but the genuine will bear; he will have a white Stone which no man knoweth but he that receiveth it. This white Stone will be imparted to all who are worthy. There can be no burning until the groups are established, for the reason that the central group must be related to all of the groups, in order to effect the conflagration which must depend upon the extirpation of the conarium of all the individuals in all of the groups; and this must depend upon the extirpation of the little central group of the universal conarium.

The purpose of the conflagration is to reduce to spirit all the material forms that are to be reorganized into the immortal Sons of God. After the conflagration and the reduction of the tens of thousands to the spiritual essence that will result in the burning up of the tares, what becomes of this spirit? This is one of the important questions connected with the process of the restoration of the human race to that immortal state which was the inheritance of the race before the fall of man. The fire begins with the High Priest, who is absorbed at once into the receptacle prepared for his entrance. The Elijah will be dissolved by fire, and will enter into the female raised up and prepared for his absorption. Those who follow him will enter the same receptacle, because they become attracted to the same center into which he is absorbed. The spirit of this extended conflagration will then pour into the center into which the Elijah, the High Priest, has been absorbed. From this center there will be projected into external and full grown men, the offspring of the eternal God. These Divinities will be not dual but bi-une, two-in-one; and because two-in-one, they will be immortal. Immortality does not mean that these Sons of God will remain in the material world indefinitely, for they will not; they con-

stitute the fruit of the Tree of Life, which when ripe is gathered into the eternal home of the divine offspring.

The world is at the very threshold of the transposition which will dissipate the old heavens and the old earth. The destruction of the heavens and the earth does not mean the destruction of the physical world, but the destruction of the old kingdoms of the earth and the old church, that a new church and a new state may be established, in which will dwell the righteousness of God. The gathering of the groups into that form of society which will be the beginning of a new societal order, will constitute the land of Canaan. Canaan is from the root *cana*, meaning bundles. The ancient Canaan into which the children of Israel entered as the promised land, was the type of that final land into which the Sons of God enter as their inheritance. The groups to be aggregated will constitute the land of Canaan; this land being not the ordinary ground, but the inhabitants in whom the Lord will reside as an everlasting habitation. These comprise the uttermost parts of the earth of which it is said, "I will give you the uttermost parts of the earth for thy possession."

The grouping defined and about to be consummated is the beginning of an organic socialism that will be as distinct from the disintegrative thing called socialism, as white is distinct from black. There is a combination of disintegrative forces at work to destroy the old fabric. One of these forces is that disruptive thing called socialism, of which so called "christian socialism" is a part. Genuine Socialism is strictly organic; and in its development it will follow the universal law of organic life. It will begin with a thoroughly organized nucleus, and from that nucleus it will extend until it has diffused its circulations throughout a newly-generated organic structure. The socialism to be inaugurated will be patterned after the structure of the physical universe, which is the expressed language of the Cause of organic life. There will be no experimental efforts at organization, for the pattern of the correct form of government is already before us in the perfect knowledge of the structure of the physical universe. The universal kingdom of righteousness will not be an irreligious and experimental effort to establish peace and happiness, for the seed was planted in the beginning of the age, and it will mature according to the character of that germinal beginning. The kingdom was in its least form in the Lord Jesus, as the oak tree is in its least form in the acorn which is capable of bringing forth the oak. A socialism which denies the Lord as the veritable Son of God, in whom was the Father, cannot find an organic foothold in the consummation of the events which will usher in the organic form and function that will constitute the everlasting kingdom.



The Lord Jesus, the Christ of God, was materially, personally, and visibly the Stone of God.

THE ECONOMY OF GENUINE COMMONWEALTH.

Government Conduct of Public Utilities; the Practical Socialism of Koresanity; the Brotherhood of the New Order.

KORESH.

WE HAVE BEEN OBSERVING some of the tendencies of the labor problem, and in these observations we have noticed that for some reason there is a growing inclination to seek Government jobs. We have noticed some things regarding the relation of enterprises conducted by the Government, to the industrial phase of the various departments over which the Government presides. The Government has undertaken to carry the mails for the people, and to a great extent to do much of the transporting of merchandise. It has come to our notice that what the Government has undertaken to do has been accomplished much more reasonably than other concerns performing the same or similar work. The people prefer the Government's methods of conducting business to private and corporate enterprises, because it can always be relied upon to do the work honestly, and to fulfil its contracts with fidelity. There must be some reason for the preference toward Government employment, and the increasing number of applications for labor in the various departments of Government activity. Is it because the tendency to strikes is obviated? Is it because the Government pays better wages, and because a job under the Government, regulated by the Civil Service rules, is a greater certainty in every particular than either individual or corporate interests?

If the people can perform more reliable service for themselves in any one department of industrial service, through that organic power called government, then they can perform more satisfactory service in two departments; and if they can perform service to their satisfaction in two departments, then it follows that work in *all* departments can be done better and cheaper than through individuals and corporations, who make themselves rich through the various commercial and industrial schemes conducted for the purpose of meeting the demands and wants of the people. If a great corporation like the Pennsylvania railroad, for instance, can so accumulate money, taken from the people, as to place it in the hands of a few men who have money, to squander in the various phases of luxury in which the rich are constantly indulging, then the people can accumulate for themselves the money which is now dissipated through the profligacy of those whom they maintain in luxurious living. These are questions coming under the head of business propositions perfectly simple, without complication, which the people have a right to consider, and which—when considered from a business and moral standpoint—should not subject the inquirer to the charge of being an enemy to the public welfare.

We desire to see every person in the world contented with life; and we know that with a commercial and industrial system properly regulated, with an equitable distribution of the products of industry, no person in this broad world would be destitute of the comforts and even the luxuries of life. Is it a wicked thing to so love the inhabitants of the earth as to desire their happiness? Is it wrong to so discuss the possibilities of the regulation of the industrial and commercial enterprises as to provide for the maintenance of all of the inhabitants of earth? It would be wrong to take illegally from the robbers of the people's industry, the money they have accumulated under a system which is endorsed and sustained both in theory and practice. It would be a greater wrong to destroy the wealth that has been created through industry. The laboring classes have not, as an industrial body, accumulated property under the competitive system for the purpose of destroying it through the hatred which is cultivated and entertained toward those who have hoarded this wealth. Let us first examine, analytically, the competitive system of industrial and commercial activity in comparison with the one inaugurated by the Christ of nineteen hundred years ago, and see which offers the best means of fulfilling the desire of all nations.

In that phase of organic coöperation in which all the inhabitants of the world have a common treasury regulated by a government of and for the people, there could be neither rich nor poor. It is maintained that vast accumulations of wealth are essential to the promotion of the industries and commerce of the world, and that to insure the successful accomplishment of great undertakings, individual and corporate wealth must constitute the basis of an assurance of universal progress. We know that the accumulations of wealth through the regulation of industry must constitute the assurance of the world's progress; but that wealth need not be in the hands of a few men, that they may indulge in the luxuries which are intended as well for the masses who are its creators. The people should possess the riches of their creation; but the only possible means of securing these results is for the people to organize themselves into a government of the people, by the people, and for the people.

What the world wants today is a universal commonwealth; not the mere name, in which they blind themselves to their interests, and by which they are lulled to sleep in the vain imagination that their dreams are the realization of what the term commonwealth implies. We have lived in the hallucinations of dreamland long enough; let the people seek for those conditions in which there can be insured the resources of universal happiness. It is believed that the conditions thus reasonably hoped for can be instituted through the mere decision of the masses, and accom-

plished through the political methods and present forces of political activity. In this the reformers are making their great mistake. At this point the Koreshan takes his departure from the modern tendency toward the socialistic efforts of these unsettled times; there will never come a time in the history of the world, for the betterment of conditions through the mere formulas and processes of evolution. We know that the time will come when there will be a regulation of the commercial and industrial resources of the world; a time in which all of the creations of industry will be so distributed as to make a universal and equitable supply; but it will never come while the human heart is possessed of the same characteristics as now.

Following the translation of the Lord (after his resurrection), there was effected such a revolution in the mind and soul, as to transform the heart of stone to the heart of flesh; and the people, not by any system of legislation, sold their possessions and brought the price of the things which they sold, and laid it voluntarily at the Apostles' feet. It is at this point that the Koreshan Socialism takes its departure from all of the forms of socialism that are now found in the world. There will come a baptism that will as far excel the one in the beginning of the age, as tens of thousands of divine men will outnumber the one Christ whose theocrasis baptized the Christian followers in the beginning.

There will come a change in the heart of humanity; not until this transformation comes will there be established a social government. The communism of the Christ was not the communism of the French Commune. The latter was the result of the conditions of class hatred, engendered by one set of murderers against the unfair commercial and industrial methods of another set. The former was the result of the application of the principles of love to the neighbor, arising from the influence of the operation of the Holy Spirit proceeding from the Lord in his theocrasis. We have no faith in the attainment of political perfection without the operation of the divine spirit and a revolution in human character.

Koreshanity works to that end in which shall be fulfilled the promises of old, wherein will be answered the prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven." We are not in doubt as to the fulfilment of the hopes of the world. We not only know that the time will come, but we as surely know that the time is short in which we are to await the Lord's coming and the establishment of the kingdom of righteousness. The agitation now progressing, and in which the discontent of the world is constantly being augmented, is but the operation of the forces of disintegration which are to dissipate the old heavens and the old earth. The old church and old state are rapidly passing to dissolution. The forces of organic life

are quietly gathering from the debris of disorganization the elements of the new structure, and shaping them into the integralism of that constructive and organic socialism which will constitute the brotherhood of a new order, of which the Lord Jesus was the perfect type.

New Century Studies and Reviews

Lucie Page Borden

DEAD ISSUES VERSUS LIVE ONES.

Questions Which Should be Considered by the People; a New Exchange Medium; a Southern Presidential Candidate.

THE MEANING of the word genesis is a begetting; and the book of the generations of the prophets shows that Joshua was the recipient of the spirit of Almighty God in proportion as he became bolder in declaring the truths of the law. It was boldness that made him famous among the nations of the heathen. The qualities that have put Joshua upon the pedestal of the world's affections, because he was told to be strong and very courageous, are applicable to those who would float a sinking ship. The old democratic party is trying to float a weather-worn hulk that has foundered on the shores of time.

The London tailor has said that the coat worn by a certain candidate for the Presidential office is heavy, sombre, and quite out of taste. Could these epithets apply to the man? The old democracy is too slow to suit the solid South. It is not in possession of the best offices, and were it so fortunate as to secure the winning place in the national elections and fill the President's chair with its candidate, it must still be hampered by a republican Congress and a Senate that might oppose its choice unless it converts these bodies to a new party.

The contradictory epithets applied to Mr. Bryan for the past three months have shown him to be in sympathy with but a small part of his own party, while the platform which was once advocated by his friends is declared to be absolutely founded upon a dead issue. The free coinage of silver was once the most important subject that could be discussed, and it has come to be least important in the minds of a majority of the older members of the party. Whatsoever be the issue to be forwarded by Mr. Bryan, he has only said that he did not want to sit around and look pretty—an admirable conclusion. He is only asked to take off his coat because the English think it is a misfit. It is none too cool to promenade in the South without a coat, but the prejudices of the old Southern aristocrats might prefer to see him wear one of some description, even should it be turned.

The live issues of the present campaign, which seems to be in everybody's mind though so far distant, are these: To unite the nation on a leader who shall

be the people's choice, not from fear but from enthusiasm; also to make another issue than the coinage system paramount, because the system of specie payments binds the country to hard money. For the present this represents the acme of commercial intelligence. It will be dissipated by the first panic in Wall Street. The financial system of the nation is insecure until it has made labor, which produces the wealth of the country, its medium of exchange. That day seems very far off. Perhaps it is coming sooner than even those who profess this opinion anticipate.

The institution of another medium of exchange than specie seems very specious reasoning to deceive the world; but the word specie is from a root whence the term speculation is derived, and the speculation in stocks and bonds among the brokers also comes to an end when specie payments have been dropped. Specie is the most specious thing in itself, for it touches the fountain-head of the nation's respectability. Did not Andrew Jackson say that the foundation of the national honesty lay in its promise to pay being redeemed? The resumption of specie payment after the war had its effect on the foreign capitals so that we could borrow money, but it only plunged us deeper in the mire. Wagon loads and wagon loads in the treasury vaults of the national Capital, but nobility gone! When the honesty of the nation consists in redeeming its pledges, let it pay double and threefold, but let it pay in blood for cauterizing the wounds left by the civil war without making up to the South by giving it a President from its own ranks. Why should not the South select its own candidate?

The money which Congress voted to help the South would have made up to it for the loss of its servants, had the South not been to the trouble of divesting itself of honor by impeaching the Union. But it yielded to the enormous pressure on itself and the slaves were freed. The slaves who speculate in the West are not free until the nation makes labor the medium of exchange. "The White Slave" was written by a Wellesley girl and a Westerner during Bryan's candidacy, to show that the mortgages of the West meant toil and slavery to the country through the free coinage of silver denied to the West. Now the currency issue is dropped, so the slaves of hard money may toil until they are freed by the laboring party's candidate. The emblem of the country is hard money—great credit in the capitals of Europe, but none on Wall Street for the poor white slaves of the speculators who corner the winnings of the country!

The nation's debt was paid in part by borrowing after the resumption of specie payments. Payments on it were made by bonded issues in the time of President Cleveland. They are made now in "Gold, gold, gold. Hard to get and heavy to hold." Gold without silver—the divorce of good and truth; hence the reign of speciousness or of lies, for truth is not in a nation that buys money by blood and gives no compensation. It gives no compensation to the South for its tremors and seismic throes, unless it has the honor of providing a

candidate itself. Let us keep live issues before the people; but before the currency question is dead, let us make labor the medium of exchange.

The Revolt of the Common People.

THE MANNER in which the common people revolt against their origin as proclaimed by the Darwinian hypothetists and the advocates of evolution generally, is illustrated by the following anecdote from a current periodical:

John was at home from college to spend the spring vacation, and the family was gathered around the supper table to hear him give an account of himself. He had expounded at length Darwin's "Descent of Man" and the theory of evolution in general, with which the home people seemed very much impressed.

"Yes, Pa," he concluded, "you are descended from a monkey, and a long time ago your ancestors swung by their tails from the trees in the forests."

"How on-natral!" ventured the timid mother, to whom these new doctrines were little short of blasphemy.

"Wal, I dunno," said the old man, leaning forward to help himself to another piece of ham from the dish, "I dunno. I dunno. Mebby it aint no more on-natral to have a monkey for an ancestor than it is to have a jackass for a son."

The moral is already pointed enough without additional remarks.

Department of Astro-Biology

Rabon Adonoseperi

CLIMACTERICAL PERIODS OF PROGRESS.

The Precessional Circuit of the Sign in the Life of the Grand Man; the Divisions of the Zodiacal Cycle.

IN THE GENESITIC account of the creation of the world, a distinction is drawn between the signs and the seasons, for the interpretation of which the lights were set in the firmament of heaven. It is stated that the function assigned them was the division of the day from the night. In the biological domain the lights were the sequence of seven Messianic personalities projected from the central and pivotal sphere of divine wisdom into the circumferential courts of mortal humanity from whom, in the process of time, the faculty of discrimination between the light and the darkness—that is, truth and fallacy in their relation to divine uses—was fast disappearing with the increasing age of the Grand Man and his declension from the halcyon days of youth into the stormy and corrupt periods of a degenerate old age. These seven personalities restored the application of truth to life in seven fundamental degrees of progression, establishing thereby a ladder or climax of ascent from the debased conditions

of corporeal bondage and ignorance, to the intellectual freedom conferred by the power of divine selection.

The history of the unfoldment and infoldment of the spirit of divine wisdom and its expression through the medium of the mass of humanity, sometime designated the biological macrocosm, is clearly defined and its characteristic stages of development set forth by the progressive and retrogressive movements of the sign through that belt of Zodiacal constellations termed the ecliptic. This precessional circuit of the sign Aries defines the year of life of the Grand Man, and his days are determined by the division of the circle into 360 arcs, generally denominated degrees. The quarternary segments of the circle are defined by the four arcs of 90°, which determine the seasonal periods of the infancy, adolescence, maturity, and old age of existence; while the twelvefold division created by the signs of the Zodiac, describes the sequence of mensual epochs. This twelvefold division of the circle develops a ternary sub-division of the quarternary arc, in addition to the septenary division described in the preceding article. This may be disregarded for the present as unessential to the subject in hand; yet it should be held in mind as a principle applicable in the analysis of organic units. It stands in relation to the septenary division that the head, body, and lower limbs do to the sectional divisions of the organism into head, neck, chest, abdomen, thighs, legs, and feet; and corresponds to the astrological triplicity technically known as cardinal, fixed, and common.

It is a fundamental principle that the part of the whole involves functions and attributes inherent in the whole itself. The human digit is subject to the ternary and septenary distributions that are applicable to the entire anatomy, of which it constitutes a minor section. Consequently each division of the celestial and terrestrial Zodiacs, which are definitely related to a specific and separate form and function of the human organism, involves the same functions described by the entire circle, modified of course by its own inherent nature. In the grand cycle the transit of the sign through a given constellation is termed a dispensation. During the lapse of a minor cycle of this denomination, the spirit of the one universal man in its entirety, but in the degree corresponding to the Zodiacal division qualifying the dispensation, is expressed through the medium of the macrocosmic brain, the aggregate mass of humanity. Hence the termination of each dispensation marks a climax of unfoldment and infoldment, from which terminally projected the seed or germinal beginning of the proximate dispensation.

A principle that is applicable to the development of the macrocosmic man is likewise adaptable to the progressive unfoldment of the vidual microcosm. A seven-year period of mortal existence, determined primarily by the quarternary arc of lunar direction, is likewise to be computed in 30° of arc directed from the hyleg or first degree of the sign Aries. This brings the directed arc of 90°, determined by the moon's aspects to her radical place, into coördination with the sequence of twelve

signs. The former determines the climacterical periods or seasons; the latter qualifies them: firstly in a general sense according to the fixed nature of the signs, and secondarily in a more specific and individual manner accordingly as the signs themselves in a specific geniture, may be qualified by planetary positions and aspects.

In order to avoid unnecessary complexities, we will confine our remarks to the former, which is applicable to all genethliacal and horary figures, relinquishing the application of the latter to the individual student. In order to afford a working example of the above-mentioned principles, we may employ the Koreshan Lunar horoscope. Here we find the moon at birth in 0°♈ . This is the radical place which constitutes the initial starting point for both arcs of direction; namely, the first degree of Aries. The moon's arrival at 0°♉ determines the climax to the first septennial period of life, which culminates at the cusp of Cancer; it is qualified by the first sign, which in climatal terms is spring; in terms of human development, babyhood. 0°♊ terminates the second period at the cusp of Libra, qualified by Taurus. The moon's arrival at 0°♋ carries the quarternary arc to the cusp of Capricorn, qualified by Gemini, the period of youth and the beginning of manhood, that culminates the twenty-one-year period of infancy and incepts a period of like duration, the summer or adolescence of life. The completion of the fourth arc returns the moon to her radical place 0°♈ , and 0°♈ in her relation to seasonal progression, but in the order of the signs qualified by Cancer. The continued application of this principle will, in the sequence of the signs, restore the index to the cusp of Aries at the close of the eighty-fourth year, the inception of a period frequently marked by that renewal of youth designated the second childhood.

In order to adequately define the specific quality and relative importance of each unit in the series of twelve climacterical periods that embrace the limited span of man's mortal existence, it would entail more time and occupy more space than are at our disposal. We will therefore confine our attention more exclusively to the ninth period, generally known as the grand climacteric, as constituting the most momentous culmination in the series, and the one that demands our special notice at the present juncture. The ancient Greeks recognized the seventh, twenty-first, forty-ninth, sixty-third, and eighty-fourth years as climacterical, but the sixty-third alone was emphasized by the appellation implying amplification, dignity, and sublimity. The sixty-third year culminates the ninth in the sequence of sevens. In all genitures, whether macrocosmic or microcosmic, there is a progressive and a retrogressive order of advancement. In the cycle of the Grand Man in the retrogressive order, when the birth of the Gods marks the inception of an amplified hylegi-
acal unfoldment, the first degree of the sign Aries is transiting the last degree in the foot of Aquarius. In the progressive order Aries also culminates with Pisces, but is impulsed in the contrary direction.

There are four Zodiacs—the celestial, spiritual, and the natural in the heavens, and the signs in the earth. The four quadratic arcs in the Zodiacal circle of solar progression are severally related to the four differentiated Zodiacs in that the sun, during the course of his precessional spiral ascent and descent, traverses and expresses the quality of each Zodiac in succession. In the grand cycle in the progressive movement of the sign, the initial quadrate arc characterizes and defines the duration of the golden age; the second denotes the silver, the third the brass, and the fourth the iron. These severally correspond to the four basic elemental divisions—fire, water, air, and earth, as well as to the four Zodiacs which, converted to terms of mental expression, denote the spiritual, emotional, intellectual, and practical attributes of being. It has been shown that in any given cycle there are necessarily three periods or dispensations of seven years each, contained in every quadrate arc or age; consequently the sixty-third year, culminating the ninth in the series of twelve, determines the expiration of the third arc of 90° or an entire directed arc of 270° .

In the grand cycle this directed arc is coincidental with the close of the brass age and the beginning of the age of iron; consequently this juncture forms the grand climacteric in the life and development of the macrocosmic man. If we direct an arc of 270° from the cusp of Aries, the ulterior and terminal point coincides with the cusp of Capricorn, the right ascension mid-heaven and zenithal point known as the degree of culmination. An arc of similar dimensions directed from the final degree of Aquarius and projected in contrary direction to the progressed order of the signs, culminates at the cusp of Gemini and the final degree of Taurus. Consequently, the first degree of Capricorn in the progressive and the last degree of Taurus in the retrogressive cycles, constitute the grand climacterical positions in the Zodiac, and should inherit distinction in the history of macrocosmic unfoldment by events dramatic and portentous in a degree commensurate with the critical nature of this culmination.

The three dispensations or septennial periods that qualified the ternary divisions in the iron age were the Noatic, the Jewish, and the Christian; from which we deduce the fact that the birth of Noah (third rung in the divine climax of ascent and light in the firmament of heaven), his Herculean achievement in the construction of the nucleal ark (arc) of a new church, and the succeeding cataclysmic flood that engulfed humanity, marked this grand consummation in the long procession of dramatic events that embodied the utterance of the divine mind through the lungs of the human macrocosm.

We reserve for a succeeding article, a study of the analogy subsisting between this juncture in the life of the Grand Man and the corresponding period of existence in the life of mortal humanity; and more especially its relation to the epoch now culminating in the progress of the Koreshan movement, which now enters on the iron age of its development, the twenty-one years of practical constructive effort.



In The Editorial Perspective.

THE EDITOR.



THE FUNCTIONS OF VISION are both marvelous and wonderful. It is indeed remarkable that an organism should be so constructed as to be able to perceive the forms which exist in the external world. The eye is a small camera, more perfect than any that has ever been constructed by human hands. Upon the retinal film are implanted pictures of objects and landscapes which surround us, and the mind perceives them. Millions of people simply wonder that they see; even the scientists are unable to explain how it is that the mind takes cognizance of external things. There is a great deal more about the science of optics than the modern world has ever dreamed of. Until men understand the processes of vision they cannot correctly interpret what they observe. It is a false interpretation of visual impressions that has given rise to fallacious conceptions concerning the form of the universe. Though art insists that the horizon of the sea is the vanishing line of lateral vision, the modern astronomers hold that it is the earth's offing—that is, a circle of the points where lines of radiating vision contact the water's convexity. We maintain that a scientific interpretation of a retinal picture of an extended water-scape, leads the mind invariably and inevitably to the conclusion that the water's surface is concave. The Koreshan science of vision differs radically from the old school of optics and physics. The entrance of light through the pupil of the eye, and the formation of pictures upon the retina, constitute but one factor in the functions of visual perception. It is not enough for the retinal impressions to be conveyed to the brain. The brain must respond to these impressions in and through the generation of energies, and the radiation of these energies from the eye to the objects perceived; and there must return from the objects before us, the results of the tangible contact of the radiating visual substance and the objects themselves. This means simply that we see by sending out from the eye a finely attenuated nerve force, which takes hold of the objects and senses their forms, colors, and distances, as actually as in the processes of touch we sense the forms of objects through the nerves of the skin. Likewise we hear by an auditory energy radiating from the ear. Man is related to the external world through the ordinary senses. There is a beautiful analogy existing between the eye of man and the eye of God. The divine Eye is he through whom the Almighty reaches the external world. Jesus was the eye of God. He was the eye of light; therefore he was the light. The world of darkness has a dark eye, an evil eye, and the whole body is full of darkness. An eye is an opening. The science of the functions of vision could not be termed *optics* unless the eye were an opening. In the processes of vision there is attention. The word attention is derived from a Latin prefix *ad*, to, and *teneo*, to stretch; and related to *teneo* are *tenius*, which means thin; *tensum*, which means stretched or rigid; and even *tenet*, an opinion. Visual substance radiates from the frontal focus of vision, but there is an axis of attention, a projected line of greatest visual tension. It is where such a line or axis

contacts objects before us that we see most clearly. We can even fix our attention upon the most minute objects. We maintain that in giving *attention* to things we see, we actually fulfil all the conditions which the word attention implies—that is, a stretching forward to the object of the substances of vision. When the Almighty paid attention to the world 1900 years ago, he sent out from his great Eye the substances of the divine perception. He radiated the Holy Spirit from that Eye, and there has been a central line of attention, a central line of transmission of the divine life through the Christian dispensation. The eye of the physical cosmos is the projected sun, and that eye radiates the substances of cosmic vision into the great hollow world. It radiates sunshine, and the direction of the greatest activity or attention of that eye is vertical. We perceive objects in the light of the solar orb; and we perceive truth in the light of the projected Sun of divine Being. The analogy and correspondence existing between the human eye and the eye of God, and the eye of the physical cosmos, are complete; they are striking and satisfactory to the student of Koreshan Science.

THERE HAS been a great deal said in recent years regarding success. A number of publications and writers have made success a watchword for young men and women. The kind of success that is held up before them is that of occupying some position or making some mark in the business of modern competism. Success is held up to them as an end to be attained, an ideal to be reached; and numerous are the suggestions prescribed, the directions given to be followed in the attainment of so called success. Success has been attained by the founder and head of Standard Oil. Success was attained by Yerkes, the late street-car magnate of Chicago; by Russell Sage, the late multi-millionaire of New York; by Hetty Green, and many others. The people are coming to believe that such kind of success is in reality miserable, because it creates misery for the millions; therefore, such success can neither be desirable nor lasting. What is generally called success in life, apart from the accumulation of wealth, is not an end, but should be merely a means to an end. Success in acquiring education should be used for the benefit of others; and every advantage obtained through study, observation, or practical endeavor, should be used for the development and happiness of others. What is usually called philanthropy is not the true brand of good rendered to others; it is a doling out of wealth which has been misappropriated from the masses. Through such medium of misappropriation the masses have been made poor. It is neither true charity nor true philanthropy to give large sums of money to charitable institutions. No man is philanthropic in the true sense of the term, who takes from others by whatever means, products and earnings which rightfully belong to them. The true Philanthropist will show the people how to produce the greatest results with the least expenditure of energy; he

will show them that true capital does not consist in dollars, but in stocks of mechanical and vital energy, employed in the production of the goods of life. And the true Philanthropist will so teach the world as to make it impossible for men to accumulate wealth at the expense of the people.

THE DEMAND for a new religion is pressing and imperative. The people have grown tired of the old dry theology. The American people are known as being intensely practical, and there is manifestly a great change taking place in the mental world of the American people. They are beginning to realize the all important value of the present, and are turning from the old things. They seem to feel that information concerning past conditions is not so valuable as knowledge of how to do things *now*. People everywhere are beginning to ask, what good is there in paying so much attention to the history of men who lived long, long ago? Many people even wonder what good it does the modern church to repeat over and over stories connected with Biblical characters. Knowledge of the past is useful only when it leads us to take advantage of opportunities which exist in the present. When a farmer desires a crop of wheat he does not merely sit down and read a book on agriculture. It might help him to study the principles of agriculture, but without seed to plant in the ground he knows that he can produce no wheat. To merely read about what was accomplished by the Christ of 1900 years ago will save no one. The life that He possessed will avail us nothing unless in some way it was transmitted to others, and through the mutations of the age, the essences of his life are in some way available now. Koreshanity emphasizes the fact that the salvation of men at the end of this dispensation depends upon the work of the ultimate truth in those who received it—the operation of mighty forces at present available. Mere faith in the past will avail nothing. Faith without works is dead, but faith and works combined, truth and good going hand in hand, knowledge and obedience to law, recognition of the Messianic pole and attraction to the same in compliance with his will, will work for this generation and for the people of centuries to come, all that the prophets foretold, and all that even the heart of the Almighty could desire.

THE EYES have been called the windows of the soul. The eye places the mind of man more directly in contact with the external world than any other sense. Man possesses a mental eye; it is the eye of the intellect. We maintain that the great truths of life may be as certainly perceived and recognized by the developed sense of perception of truth, as objects in the external world are perceived by one who possesses a natural vision; and one may be just as conscious of the verity of things perceived by the mind. Man possesses also a spiritual eye. Through the spiritual eye spiritual things may be discerned. But there may be a perversion of every kind of eye that man possesses. There were men in the days of Jesus who had eyes—that is, capacities for perceiving spiritual truths; but they saw not. They had ears to hear, but heard not; they obeyed not the truth. The spiritual eye may be so highly developed as to enable one to perceive his own interior, even to see into the

spiritual world. The faculty of spiritual vision was very marked in Swedenborg, who could see great worlds within. The perfect man will be able to perceive both the interior and external worlds and be enabled to exploit the domains of the interior life of man, as well as explore the realms of the external world. But at the present time, the mind of the world is dark because its "eye" is dark and its heart corrupt.

HELEN KELLER is noted for her attainments, though both deaf and blind from childhood. She is a marvel of contentment in her manifold privations, a wonder to her friends. She is an example of the fruits of patient persistence, for notwithstanding her afflictions, she is highly educated, having been taught to speak and read and write through methods of instruction of the deaf-blind. She has written many beautiful things, expressed many beautiful sentiments. She has said, "We may not realize our ideals, but we may idealize our realities; and our ideals must be made practical if we are to make a religion of them, and live by them." She has set about to do good to her fellow unfortunates, to make practical as far as may be, her ideals of life. Let no one say because of some privation, that he has reached the limit of usefulness. It is sadly true that hundreds of thousands of people fail to improve golden opportunities, while others, handicapped by some serious infirmity, are exerting their remaining powers for good. There is little real excuse for failure in lines of personal development. Where the will and desire are strong enough there is the possibility of achievement.

THE PRESIDENT'S proposed remedy for race suicide seems to be already in processes of application in various parts of the country. Our attention is attracted almost daily to newspaper reports of the progressive multiplication of the human family. Without doubt the President feels gratified. An instance or two may suffice to show that the remedy is effective. Sextuplets were born to a negro woman recently at Nashville. In New York there is a father of twenty-five children—but he is not happy. He is weary, and asks the court to send him to jail for life, because he wants a rest. Concerning his family he says, "I have spent \$15,000—just raising them. I am tired. I get no thanks. Why should I always slave to raise citizens? Lock me up till I die." As we said, these are instances of the results of the race suicide remedy. Under such circumstances we might wonder if the remedy is not worse than the disease. Perhaps it would result that way right along; and then the President might advise a change of remedy!

ROCKEFELLER has recently returned from Europe, where he has been "traveling for his health." He is said to have been greatly benefited; and the dailies say that "the oil king is a boy again." We would advise that the authorities take advantage of the fact, and carefully instruct him in the principles of honesty and the art of good manners in industry and commerce. Every boy should be properly trained in the way that he should go when grown up. Perhaps it may be thought that *old* boys are the most obstinate.

The Open Court of Inquiry.

THE EDITOR.

Discretion and Diplomacy.

"To what extent is diplomacy warranted in the advocacy of what we regard as the ultimate truth? How far is it consistent with the truth to antagonize truth's opponents mentally, orally, and physically?"

When Jesus sent forth his seventy Disciples he admonished them to "be wise as serpents and harmless as doves." The work of the dissemination of truth demands the exercise of wisdom and of discretion. Indeed, it demands these more than any other kind of work which man is capable of doing. In the experiences of the Disciples of the early church there was a manifestation of wisdom in their contact with the people and the relations they sustained to them. If they taught the truth and were inspired by the spirit of that truth, it would seem that they were also led in lines of wisdom in disseminating that truth.

When the church declined there seemed to be no less zeal on the part of the leaders of the church, but there was manifestly less truth and less wisdom. They were possessed with zeal without knowledge and without wisdom; and in their effort to antagonize heresy and heretics, they so far passed the bounds of all reason and justice as to think they were doing God's service in murdering heroes.

If we study the life and character of the Founder of the Christian church, we will observe in his conduct and his answers to both earnest inquirers and hypercritics, the manifestation of supreme wisdom. He was discrete enough not to undertake to reveal to the unreasoning public, secrets which he knew they could not comprehend; nor did he antagonize his enemies where he knew and felt it would endanger the interests of his work. Therefore he was careful and discrete, and tactful withal.

It was the policy of the Apostle Paul "to be all things to all men that he might win some." Perhaps he was more diplomatic than the other Apostles,—at least he might have endeavored to adapt himself to others to a greater extent than they; but for his work, which was that of carrying the

Gospel to the Gentiles, it was necessary for him to pursue that course of his policy. He was diplomatic with a purpose; there was "method in his madness."

It is never wise to waste energy. There is nothing to be gained by endeavoring to push the truth upon any one who does not desire it, nor to undertake to antagonize the views of others when there is no likelihood of producing any desired result. The proper course for advocates of truth to pursue, is to seek those who would lend a willing ear and manifest interest in some phase of the truth. It is never necessary to combat advocates of fallacy, except where they first attack truth where truth is being advocated; therefore, advocates of truth should merely mind their own work and let advocates of fallacy alone, except when made objects of attack.

After the seventy Disciples returned to the Lord from their mission among the people of Judea, they reported that they had found some who were working miracles in the name of Jesus, but who would not follow the Disciples. The Disciples forbade them, but Jesus said, "Forbid them not," giving as a reason that, "He that is not against us is for us." The Disciples, in their unenlightened state, could not judge of the character of the work of others.

If the Disciples had been left free to oppose those who followed not them, they would perhaps have harmed some form of progressive work conducted by those whom they met. And at the present time it may sometimes be difficult for even a wise student of Koreshanity to determine the difference between an enemy of truth, and one who simply differs because he has not yet been brought to a comprehension of the light.

The Wheat and the Tares.

"I have become somewhat interested in the study of Koreshanity, and I understand you teach that there is no good thing in us. Then why do I desire to speak the truth, or to be kind? Do you admit of a dual nature? If you can make this clear to me I shall be greatly indebted to you."

Be assured that the Koreshan con-

ception of the constitution of man as he now exists, is in accord with every known and discoverable fact of human observation and experience. What is the experience of every one in the plane of mortality? It is that of feeling the impulses and promptings to do both good and evil. The mortal man is constituted thus, for he is the battleground of good and evil; he is sandwiched between heavens and the hells, and he has in him essences and entities from both above and beneath.

There is in the mortal the great possibilities of the future. He has come up from beneath and has met and received mental substances from higher spheres than his own. He is therefore a mixture of entities that are relatively good and evil. This is not an admission, however, that the mortal man is possessed of a dual nature. He possesses the one mortal nature. He may be made up largely of the substances of the evils, and yet be principled in relative good. If people are principled in good they are progressive, and their march is upward. Many people are principled in evil and are retrogressing; their tendency is downward in the scale of life.

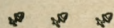
From the divine or absolute point of view, mortals are devoid of divine good in and of themselves. If they desire to speak truth and to be kind, it is a manifestation of the fact that they aspire to planes of higher life and thought. Because one desires to do good is not evidence that either absolute good or the power to do good is present. If we observe the experiences of the Disciples of Jesus, both before and after the great baptism, we perceive in them a conflict of truth and fallacy, of good and evil.

The Apostle Peter certainly felt loyal to the Lord Messiah; he loved him strongly enough to forsake all. Yet the Apostle felt the impulses of cowardice temporarily, and lied concerning his knowledge of the Son of man. The Disciples aspired to truth and good; yet they were unredeemed—they were yet in sin. More fierce became the struggle between good and evil in them after the divine Spirit en-

tered them. They possessed the Spirit in carnal or sensual forms.

Later in the dispensation, the adversary sowed the subtle seeds of fallacy and evil in the church. Both the wheat and the tares grew together awaiting the harvest. Now, in each vidual of Christendom are involved both wheat and tares—entities that are to be saved, and entities that are to be eliminated through the fires of translation. In the overcoming through the Messianic mission and power, thousands will be prepared to stand forth in the world immortal beings, in whom there is no evil, no darkness.

We do not yet possess that kind of good, the divine. We are sinful, yet aspire to do good in obedience to the truth; and we will accomplish it through strenuous effort, both on our part and that of the Almighty.



KORESH IN BALTIMORE.

Short Newspaper Reports of Lecture Delivered in the Monumental City.

The following from two Baltimore newspapers may interest our readers, as they are indicative of interest there. It must be understood, however, that newspaper reports are often inaccurate and do not contain correct statements concerning the work and science of Koreshanity. We hope next week to publish portion of a newspaper ac-

NOTICE TO REPUBLICANS.

We are anxious to have every Republican in close touch, and working in harmony with the Republican National Congressional Committee in favor of the election of a Republican Congress. The Congressional campaign must be based on the administrative and legislative record of the party, and, that being so, Theodore Roosevelt's personality must be a central figure and his achievements a central thought in the campaign.

We desire to maintain the work of this campaign with popular subscriptions of One Dollar each from Republicans. To each subscriber we will send the Republican National Campaign Text Book and all documents issued by the Committee. Help us achieve a great victory. JAMES S. SHERMAN, Chairman. P. O. Box 2063, New York.

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count of lecture by KORESH at Youngstown, Ohio.

A Reporter's View of the Lecture.

DR. CYRUS R. TEED, who announces himself as the KORESH, delivered a discourse at the Spiritualist Hall, 663 West Saratoga street, last evening. The Doctor showed familiarity with the writings of several old philosophers, some of which he accepted, while others he rejected; but he did not always discriminate clearly between the old views and those of his own invention.

He claims to mingle astronomy, religion, and sociology with alchemy, ethnology, and history. His own system is the result. He claims that the earth is a hollow sphere, on the inside of which all human beings live; that a man's head points to the center of the earth and his feet toward the circumference. He says there are no planets, but only appearances of such things; that the sun, moon, and all stars are in the space within the shell of the earth, and that no one has seen anything outside of this shell, which is about 8,000 miles in diameter.

He says that the earth's crust or shell is about 100 miles thick. He believes that reincarnation is the central law of life, and that the Messiah is now in the world declaring the scientific gospel. The science of alchemy is the philosopher's stone—the key to the mystery of life. Koreshanity advocates communism, a feature which is in operation at Estero, Lee County, Fla.—*Baltimore American*.

Did this Reporter Come to Scoff?

In the presence of 63 persons KORESH, philosopher, prophet, scientist, and founder of a new cult, delivered a long address last night at 663 West Saratoga street. KORESH, who in private life is DR. CYRUS R. TEED, Founder of a Communistic Colony in Florida, pitched in and juggled scientific theories with ease.

So fervent did he become, notwithstanding the heat of the evening, that those who came to scoff remained to perspire. The Doctor had proved, he said, by the sciences of optics and mechanics that the earth is concave, and that mankind is living not upon the outside, but upon the inside, of a ball.

"China," said the speaker, "is not below you, but above you." A young girl in the audience glanced up apprehensively, as if she expected to see a slant-eyed Celestial plunge downward through the ceiling.

He touched briefly upon Christianity, evolution, spiritualism, and his own theory. "This earth is the universe," said the speaker, and he tried to prove his point.—*Baltimore Sun*.

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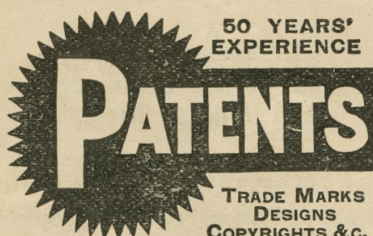
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Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—The study of the history of current events is made easy and interesting in the *Review of Reviews*, where each month great world-happenings and world-issues are reviewed and discussed. The August number is an admirable example of thoroughness and fairness in review. The Russian revolution, the brief war in Central America, the Dreyfus case, the Pan-American Conference, the situation in England and France, are but a few of the important subjects handled by the editor in his "Progress of the World." Among the interesting contributions we note the following: Brazil, the Great Republic of the Tropics; the Largest Ship Afloat; Ellen Terry's Fifty Years on the Stage; Sketch of W. T. Harris, Ex-Commissioner of Education. All the departments are up to the usual standard. Review of Reviews Co., 13 Astor Place, New York City.

The Arena.—The August *Arena* contains a number of timely articles of special general interest, some of which are articles for students of present-day political problems. "Court is King" is a valuable contribution by Hon. T. S. Mosby, of Missouri. The Crapsey trial is reviewed by Mrs. Katrina Trask; and the editor gives a sketch of Professor A. Russell Wallace, the noted English naturalist. The Mirror of the Present and department of book reviews are full of interest, and with many other features go to make up one of the best numbers that have yet appeared. Albert Brandt, Publisher, Boston, Mass.

The Square Deal.—We are interested in this publication, as it is a voice of protest against the tyranny of the labor trust. Its attitude may be seen in the following quotation from the July number: "A labor-union is a trust for the sale of labor exactly the same as a beef trust is managed for the sale of beef, or an oil trust for the sale of oil." It is published by the Citizen's Industrial Association of America, St. James Building, New York City.

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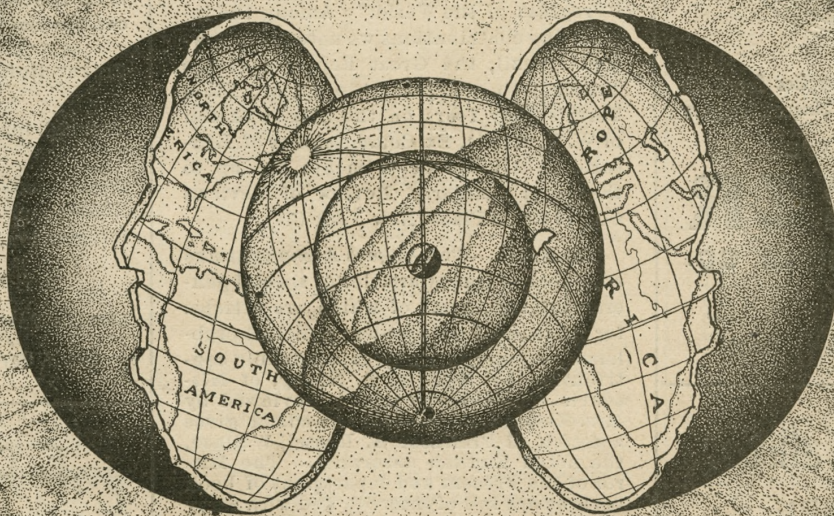
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NUMBER II.



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